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flex Action. 2. Energy. 3. Inhibition. 4. Will. 5. Attention. 6. Instinct. 7. Habit.

In the explanation of the formation of habit, concludes the author, is demonstrated how and why it is the central fact of education, and for the very simple reason that education itself is nothing more nor less than habit. For what may be said to constitute education? Not merely the simple enumeration of things to be learned, but rather that exercise which produces the intellectual habit and that second nature by which the crude and incomplete man, as yet uneducated, is perfected. But if education is habit, it does not follow that any kind of habit may be called education. Education means only good and improving habits.

This *résumé* can give but a faint reflection of the contents of a book that treats the subject in an entirely novel manner, and that contains philosophic theories that cannot be passed by without careful thought.

NICOLA FORNELLI.

UNIVERSITY OF NAPLES.

THE PRINCIPLES OF MORALS. By Thomas Fowler, D.D., President of Corpus Christi College, and sometime Wykeham Professor of Logic in the University of Oxford, and John Matthias Wilson, B.D., late President of Corpus Christi College, and sometime Whyte's Professor of Moral Philosophy in the University of Oxford. Oxford: at the Clarendon Press, 1894. Pp. xxi., 138; ii., 370.

This is simply a reprint, in a single volume, of the work previously issued in two. It contains, however, a number of corrections and improvements not embodied in the text, but given separately on pp. vii.-xii. It also contains a new preface. The work itself is too well known to require any special notice here.

J. S. M.

SCIENCE AND CHRISTIAN TRADITION. Essays by T. H. Huxley (Vol. V. of the Collected Essays). London: Macmillan & Co., 1894.

I think that to most readers of this JOURNAL Mr. Huxley's re-published controversies will retain, in their controversial aspect, but little interest. Yet they are brilliantly written, and the essay on the "Value of Witness to the Miraculous" is a remarkable study of some mediæval minds. But the question for most of us